

[4.]

AN
**EXACT DISCO-
VERIE OF ROMISH
DOCTRINE IN THE CASE
OF CONSPIRACIE AND
Rebellion, by pregnant
observations :**

*Collected (not without direction from
our Superiours) out of the expresse
dogmaticall principles of Popish Bishops
and Doctors.*

ISA. 29. 9.

*But stay your selves, and wonder, they are blinde, and
make you blinde.*



AT LONDON

Imprinted by *Felix Kyngston*, for C. B. and E. W.
and are to be sold in Paules Church-yard
at the signe of the Swan. 1605.

4

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1641

For the year, and month, they were blinde, and
made to blinde.



Printed by Iohn Widdowes, in C. L. and E. 1641
and are to be sold in Pauls Church-yard
at the signe of the Sunne 1641

TO THE SEDV-
CED BRETHREN

WHOSOEVER, GRACE

and peace from God the Fa-

ther, and from our Lord

Jesus Christ.



Amelle not (belov'd bre-
thren) that I salute you in
the name of brotherhood,
whom I acknowledge se-
duced: It pleased our Sa-
viour to call some *Sheepe, * Luk. 15.
wile as yet they were wan-
dring: and his Apostle na-
meth them * Brethren, whom hee esteemed be- * Gal. 3. 1.
witched. With whom giue me rather leau to
marueile in your behalfe, * Why are you so easily re- * Gal. 3. 5.
moued from the Gospell of Christ? and in the earnest
desire of your blessed conuersion, to expostulate
in the same tenour: * Who hath bewitched you, that * Gal. 3. 1.
you should obey the truth, to whom Jesus Christ was
described (that is, truly preached) among you? It
is not thus say Who, who may either perinduce a
truth, or perinduce an error: because, if truth, then

The Epistle.

* Gal. 1.8.

Deare thes, although the teacher be a Pharisie:
 If any other doctrine not learned from the Lord then
 * *Hold him away*, although the Minister be an
 * *Angel*. And Iesus (brethren) hath pleased
 almighty God (who *brings light out of darkness,*
and life out of death) from this late sinfull attempt,
 as namelesse for vglines, as matchlesse for ex-
 ample, to draw this inspiration of grace that you,
 through the detection of their practises are now
 brought to a suspicion of their enchantments: I
 thought it therefore my bounden durie to dis-
 couer vnto you positions and practises of your
 Priests, whereby, as with tongues and hands,
 they conspire together in like mischief: nothing
 doubting, but when you shall perceiue the dam-
 nableness of their doctrine, you will Christianlike
 auoide the danger of their charme. Now
 then Iesus (beloued) kindly examine
 these spirits, and not till to the
 end of this tract take our
 mutuall farewell.

A PLAINE DISCO- VERIE OF THE REBEL

LIOVS DOCTRINE OF THE
Romish Church.

Regnant Observations, directlie proving Ro-
mish schooles to be Seminaries of Rebellions
in all Protestants government: And Popish
priests, as also their adherents, to be worthily executed
for seditions and traitorous persons, proued by many
Reasons, collected from their owne publique positions
and practises.

The first Reason.

Their generall Assumption, whereupon all their re-
bellious positions are founded, is this, that All Prote-
stants are Heretiques; and Excommunicate. Now
then we may argue, first:

They who by their slanderous doctrine make all Pro-
testants (as their common censure Heretiques) so adious,
as unworthie of any Civill, or naturall societie, must ne-
cessarily be iudged Seditions, and intolerable amongst
the Protestants: But the Romish Seminaries and Iesuites
doe brand all Protestants with detestable crimes; there-
by to denie them all civill or naturall respects. Ergo.

Crimes slanderouslie
obiated.
The Minor hath two parts: All humane societie
detracted: both
proued.

Prose

** Protestantes articulum unum nullum repant Symboli Apostolici. Andreas Iurgiwicius, lib. tit. Evangel. quinti Professores.*

** En Calvini Turcismus, & plano Mahometismus, &c. Reinaldus in libro, qui inscribitur, Calvino-turcismus.*

** Calvini pseudo-Evangelium Alcoran esse in nullo melius, in multis seivius & flagitiosius. D. Giffordus Decan. D. Petri, praf. in lib. D. Reinaldi.*

** Institutio Protestantium Atheismus explicare, &c. Possinius Ies. libello de Atheismo Protest.*

** Hæreticis licitum est auferri quæ habent, melius tamen est, quod auctoritate Iudicis fiat. Decretum Papæ apud Grat. caus. 15. q. glossa.*

** Non est dubium, quin populus Catholicus iure possit hæreticos Pastores decimis defraudare. Alanus Cardinalis & Parsons.*

practises for Rebellion. 3

The first part proued.

First a Stranger saith, that ^a Protestants beleue not one Article of the Apostles Greeke. Our Countryman more strangely: ^a Protestants haue no faith, no religion, no Christ; but are meere Infidels. The Master of the Seminarie at Rhemes writeth and intituleth his booke: ^b Caluinist-Turcisme, and plaine Mahometisme. Which booke Desne Gifford doth no lesse impudently than impotently maintaine, saying, that Caluins doctrine is worse than the Alcoran of the Turkes. The Iesuite ^c Possiuinus with the same spirit of blasphemie doth compile a booke, wherein he calleth Protestants, doctrines, concerning Christ, to be meere Atheismes. And all to this end, that all humane societie with Protestants may be utterly dissolved.

^a Wright in his late booke of Articles.

The second part proued: as first the societie in Neighbours.

• Neighbours, if Heretiques, may lawfully be Theft.
spoyled of their goods (by force) though it be better to be taken from them by authoritie.

2. In Parishioners.

Where the question is concerning paying of Tithes, is Sacrilege.
is resolved: ^c Parishioners may lawfully deiraude Protestant Ministers of their tithes.

^b *Is apud quem Hæreticus aliquid deposueris, non tenetur post manifestam hæresin rem depositam illi reddere.* Simancha Episc. Pacens. Instit. Cath. tit. 46. sect. 73.

^b *Non tenentur reddere rem verbis contractam.* Tolletus Ies. Instru. Sacerd. de Excom.

ⁱ *Si iuravi me soluturum alicui pecuniam, qui excommunicatur, non teneor exsoluere; quia qualitercunque possumus, debemus vexare malos, ut cessent à malo.* Apud Gratian. caus. 15. q. 6. glossa.

^b *Custodes arcium et ceteri vassalli eadem Constitutione liberati sunt à vinculo sacramenti, quo dominis fidelitatem promiserant.* Simancha Episc. quo supra, sect. 74.

ⁱ *Quinetiam Vxor Catholica viro Hæretico debitum reddere non tenetur.* Simancha Pacens. Episc. Instit. Greg. 13. dicatis, & eiusdem iussu Romæ impressis.

^b *Pater, qui filium habet hæreticum, qui conuerti non velit, si Pater liber & sui iuris esset ad disponendum de bonis suis ut vellet, tenetur exhereditare filium talem.* Huc adiunge. *Parentes mortaliter peccant tradendo filias matrimonio Hæreticis.* Card. Alanus.

^b *Sacerdos in Angliam reuersus, & rogatus de Parentibus, qui sunt hæretici, respondere possit & veraciter negare, eas sibi esse Parentes: intelligendo quales habere debet: quia Patres solent respicere filios propter Religionem, & filij Parentes.* Alanus, & Parsonus.

• Nam

practises for Rebellion.

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3. In Debtors, and whoſoever haue any matter of truſt committed vnto them.

▪ Such are not bound to reſtore that which Perſons they haue receiued, or to ſatiſſie their Creditors, who are Hereniques. ▪ They are not bound hereunto. ▪ This is an ancient Decree.

4. In Seruants.

▪ Also Keepers of Potts, and all other vassals Peruies, and ſlaues are freed from the oath of ſubiection to their Lords.

5. In Wives.

▪ Wives are nor bound to render due beneuolence vnto their husbands, if Hereniques. A kinde of diſloyalty.

6. In Parents.

▪ The father muſt diſinherit his ſonne, if he vnkindnes, will be a Proteſtant.

7. In Children.

▪ A Prielt returning into England, if his father bee a Proteſtant, hee may denie him to bee his father: meaning that hee is not ſuch an one, as hee ought to acknowledge his father. Diſobedience to Parents.

6. Romish positions and

• Nam propter haresin Patris filij sunt sui iuris. Si-
mancha quo supra, tit. 46. sect. 74.

• Heretici filij vel Consanguinei non dicuntur: sed,
iuxta legem. Sit manus tua super eos, ut fundas sangui-
nem ipsorum. Apud Grat. gloss in Decret. lib. 5. ex
decreto Greg. 9. caus. 22. q. 8. cap. legi.

• Si Civitas tota, vel maior pars sit haeretica, potest
ille negare hanc suam esse patriam: intelligendo, quod
haeticam non habeat loca patriae. Card. Alan. 8. Par-
sonus.

• Iuxta Constituciones Gregorij 9. Haeticus priva-
tur omni dominio, naturali, civili, politico. Simancha
Inst. tit. 46. sect. 74.

• Si unquam ad haeticorum partes deflexero, si a-
micitiam, si fedus, si matrimonium cum eis facio, si
opem praestem, de si hoc, si hoc dixeris illa die fulmine
feris. Lodovicus d'Orléance, part. 19.

• Henricum 3. haeticum, homicidam, &c. Lib. de
Abdicat. Henr. 3.

• Henr.

practises for Rebellion.

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For by the heresie of the father the child is freed from obedience.

8. In all Kinred.

Heretikes may not bee termed either Children or Kinred, but according to the old law, Thy hand must be against them to spill their blood.

The professed bloodie Massacre against the Protestants, without distinction of Sexe or Kinred.

9. In Nations.

If any finde his native Citie to be most part infected with heresie, hee may denie it to be his Countie.

Finally, by Pope Gregorie his Constitutions, By heresie a man is deprived of all his Inheritance, whether naturall, ciuill or politique. So the tenour of the oath of the Leaguers in France is this: 'If euer I make marriage, vse traffique, yeeld aide, hold friendship, giue credence vnto heretiques, or once salute them, then let God confound me. Shall we call this Religion which dissolueth the dutie of Seruants, Subjects, Duties, and of all fleshly and vitall spirits of humane societies, and by non distinction of men of naturall duties of Wedlocke, marriage, Parents, naturall Children, naturall Cannons, and of all humane, as it were, and deprive men of humanitie in Iesu? O Babylon hath perished this in all particulars were needlesse, one kinde may satisfie.

Practise.

The Papists in France did libell against Henry the 3. as hereticall, a man slayer, so that he was against this Henry.

8 Romish positions and

¹ *Henricum 4. Culinarum canem, pognatum Iulianum, bipedum nequissimum, Apostatam, fetidum Satana stercus. Ludouicus d'Orleance.*

² *Si Casarem intellexerim cum omni sua classe adversus Turcam cursum dirigere, ac si iam Hellepontis fauces tenentem conspicerem, nunquam acquiescerem donec convenirem, & in hac verba apud eum prorumperem: Caesar, quo parus? Quid cogitas? Si amor recip. Christiana te manet ut regem Turcarum antiquum Christiani nominis hostem aggrediare, annon unde maius periculum recip. Christiana imminet, & ubi novus hostis viget, multo quam Turca infestior, ed potius cursum convertere oportet? viz. in Angliam, cuius semen Adulterinum vix à Turcis intervasci possit. Card. Poole ad Henr. 8. pro vnit. Eccle. de sens. lib. 3. pag. 384.*

³ *Molestus regni est in populo, potius quam in persona Regis. Jes. libro de Iusta abdicat. pag. 16.*

⁴ *Non populus in Principum gratiam saluus, sed Principes in populi Commoda creati. Didymus pag. 261. Stapleton.*

⁵ *Rex humana Creatura est, quia ab hominibus constituta. Reinaldus de Iusta Autorit. pag. 8.*

⁶ *Pontificem esse caput totius Ecclesie, & habere potestatem*

practises for Rebellion. 9

Henry the 4. calling him a ^a Kitchin-dogge, long-bearded Iulian, most heathenish Apostate, and the very excrement of Satan. No lesse was the rancor of ~~our~~ ^{Cardinall Poole} against his Soueraigne. ^a Desirous to diuert the Emperors forces from the Paganes, and to inforce them vpon Henry the 8. as vpon an enemy more pernicious than the Turke.

The second Reason.

Whoſoener doe profeſſe any Ciuill power ſoueraigne over Kings, whether directly, or indirectly, are to be accounted ſediſious: But all popiſh prieſts doe profeſſe a double prerogatiue over all Kings: Democraticall, and Monarchicall; namely both of people, and Pope: both which are proued by the poſitions.

ſoueraignty ouer Kings.

First of the People.

Parsons: ^a The Common-wealth hath authoritie to chooſe a King: and to limit him lawes at their pleaſure. *The French Ieſuite ſheweth a reaſon*: ^a For maieltie (*ſaith he*) is rather ſeated in the kingdome, than in the King. *Like to Stapleton his gloſſe*: ^b People are not ordained for the Prince: but the Prince for the people. *But more ſimply Reinalds*; ^c A King is but a creature of mans creation.

Parsons in his Dol. ran. pag. 13. and pag. 190.

Secondly the Pope.

To auouch his preeminence, theſe men goe beyond the Moore: as firſt *Baſius*, ^d The Pope the head of the Church

C

10 **Romish positions and**

*testatem etiam circa omnia temporalia, probamus
ex Theologis, & Canonistis. Bozius de Eccl. Mo-
narch. Tempor. Epist. dedicat. ad Clementem 8.
Pontif.*

*Habet, sed tamen indirecte in ordine ad bonum
spirituale. Bellarm. libr. 5. de Pontif. Rom. cap. 6.
& 7.*

*Nulla est Imperatoris, aut Regis Electio, si, cum
eligitur, excommunicatus sit. Tollerus Irf. & Card.
lib. 1. instruct. cap. 13. § Aduert. autem.*

*Pro ad regna Christianorum minus est in religio-
ne, quam in successione: minus in electione, haresi (loqui-
tur*

practises for Rebellion. 11

Church, hath power in all temporall causes and States. * This is true (*saieth Bellarmine*) understood A new Article of faith. indirectly, as it may auaille for the spirituall good.

In brieft, * This supremacie of the Pope (*saieth* * Stapleton in his English Counterblast against Mailler Horne. * This is a doctrine to be holden of all Christians vpon paine of damnation, and separation from the Church of God. *We demand how farre these pretended powers may extend; and hereupon we argue.*

The third Reason.

Whosoener vpon any pretended supremacie, whether of Pope, or people, doe denie the necessarie rights of Election, or of succession of Protestant Princes; are to be holden amongst all Protestants, seditious: but all popish priests doe utterly abolish the title of succession in all Protestant Princes, by pretended prerogative of Pope and people. Ergo. The Minor proved by their positions.

In Election.

1. The Romish Cardinall: * There is no election, whether of King, or Emperour, of any force, if he that is elect (*such they esteeme all Protestants*) be excommunicate.

In Succession.

Reinolds. * The right of Kings Christian must depend rather vpon their religion, than vpon or- They suggest a forraigne In-casion.

sur de Protestâtibus) quam in Cognatione sanguinis. Debent igitur Christiani omnem tali spem praeferre, ne ad eam castitatem aspirent. Reignaldus Anglus in suo Rosarius pag. 649. & pag. 670.

^c Qui contra facit, deum homini postponere, carnem spiritui antepondere dicendus est. Stapletonus in suo Didym. pag. 122.

^d Regnum Haeretici defuncti ad filium Catholicum pertinet, quod si filius & consanguineus eius haeretici fuerint, Regnum Catholicum possit Regem Orthodoxum eligere: si verò Regnum haeticum fuerit, Electio Regis Catholici ad summum Pontificem pertinet: sed & Regnum illud possit à Catholicis occupari. Simancha Instit. Cath. tit. 46. sect. 75.

^e Vultis in Regno Gallia Christianissima Regem Proclamare Nauarraum Calvinistam? Eadem opera hominibus imperare iubetis canem; Templum Dei viventis prostituitis Satanae, & in Vineam domini immititis truculentum aprum, qui eum vassos & depascatur. Reignaldus in suo Rosarius pag. 466.

^f Illinc clament, vine Rex, quem ne salutare possint, nec in d. mum suam recipere? Ibidem pag. 476.

^h Dicis fortassis Nauarraus, ego saniozem Religionem induco, sed hoc ad rem nullo modo pertinet, tenetur enim Religionem Romanam defendere. Creswellus in suo Philopater.

practises for Rebellion. 13

der of succession: and therefore all Christians are bound to cut off all hope, least that any such (*speaking of Protestants*) may aspire to the Throne. * Otherwise (*saieth Stapleton*) what do people else but euen preferre man before God? *Hereupon doth Simancha conclude, that* ^a the kingdome, of an Heretique departed, doth lineally descend vpon his sonne: but if the sonne in the race royall be heretical, the Catholique Common-weale may chuse a Catholique Prince: but if also the kingdome be hereticall, then the choice of the King belongeth to the Pope: and so the kingdome may be taken by Catholiques. *And least peradventure any should consent to the lawfull succession: Father Parsons doth pronounce sentence; * Wholocuer shall consent to the succession of a Protestant, is a most grieuous and damnable sinner. Thus farre of the position. Now behold their*

A professed inuasion,

** Parsons in his Dolman, pag. 116.*

Practis:.

1. *In France. Reinalds doth forewarne the French, * Will ye proclaime Nauarre a Caluinist, King of the most Christian kingdome of France? What is this else, than to aduance a dogge to be soueraigne ouer men? * Shall Catholiques pray God saue that King, whom they may not admit into their houses? * For suppose (*saieth Father Creswell*) that hee professe to bring in a more sound religion; what is this to the purpose? he is bound to defend the Romish faith. From France we will returne home, where Father Parsons busieth himselfe so*

14 Romish positions and

^a *Quam primum Reges Christiani facti sunt heretici, proteus eius subiecti ab eorum dominio liberantur.* Simancha Episc. Inst. tit. 23. sect. 11.

^b *Durante excommunicatione qui obnoxij erant vinculo fidelitatis vel iuramenti, tali vinculo liberantur.* Tolletus Card. Instruct. Sacerd. libr. 1. cap. 13.

^c *Non videtur negandum posse Rom. Pontificem se & alios solvere à iurandi religione & lege, modo iusta causa subsit.* Azorins Iesuita Inst. mor. cap. 15. §. sexto queritur.

^d *Postquam per Pontificem (nominatim) excommunicatur, extunc Vasalli ab eius fidelitate denunciantur absoluti : & terra eius exponitur Catholicis occupanda, qui eam, exterminatis Hæreticis, absque ulla contradictione possideant.* Massouius Iuricons. de maiestate. Milit. Eccl. par. 2. libr. 4. de Imperijs pag. 676.

^e *Cum*

practises for Rebellion. 15

disable the title of succession of our most dread Soueraigne King James, with intent to advance the Infants of Spaine therunto. Thus much of Successors: now of possessors.

*Parsons in his booke called a Conference concerning the next succession of the Crowne of England.

The fourth Reason.

When the King is established in his Throne by common consent of the kingdome; whosoever shall manacle the hands of his subjects, depraving all obedience, may justly by order of law be challenged and condemned for a disorderd and rebellious person. But all popish priests doe dissolve the oath of obedience to all Protestant governors. Ergo. The Act now proved by

Their Positions.

First, one of their Bishops resolveth, thus: As soone as a Christian King becomes hereticall, forthwith people are freed from subiection.

Secondly, their Cardinall: As long as the Prince continueth excommunicate, the subject is freed from the oath of subiection. By whom are they freed? By the Pope (saith the Jesuite) who upon iust cause hath power to absolue from oathes both himselfe and all others. Sometime the Prince is personallie excommunicate: what then? Then (saith their Lawyer) subjects are freed from their allegiance: and all his hereticall assistants to be rooted out, and their land to be exposed to be possessed of (Strangers) Catholiques. But how if he be not excommunicate by name? Tea, what though

Excommunicate
part. 2. ca. 30.

16 . Romish positions and

^a *Quid est crimen notorium nulla est opus declaratione sententiae excommunicationis. Panormitan. cap. cum in homine extra de iudicijs.*

^b *Crimen haeresis, si sit notorium, ut nulla possit tergiversatione celari; etiam ante iudicis sententiam; incurritur (ex parte) pena praedicta: nimirum eatenus, ut subditi licite possint tali domino negare obsequium. Valens. Ies. tom. 3. in Thom. disp. 1. q. 12. punct. 2. pag. 462. §. Nunc.*

^c *In hoc articulo sunt Felinus & Caietanus, & communior sententia apud discipulos D. Thomae; & probant, quia in hac causa adest semper voluntas interpretativa Pontificis, qui obtinet vim sententiae atque evidentis facti habet vim sententiae. Bannes in 2. 2. q. 12. A. 2. conclus. 2.*

^d *Hoc uniuersa Theologorum & iuriconsultorum schola tenent, & est certum, & de fide. Creswellus Ies. in suo Philopater, pag. 194.*

^e *Nos eos, qui excommunicatis fidelitate & sacramento conficti sunt, Apostolicam auctoritate inramento absoluiimus. Gregor. 7. Pontifex apud Grat. can. 15. qu. 6.*

^f *Nos excommunicamus uniuersos haereticos, ut absolutos se mouerint omni fidelitatis debito, qui ijs inramento tenebantur afficti. Greg. 9. Pont. lib. 5. Decret. tit. 7. cap. 5. glossa.*

^g *Volumus & iubemus &c. & absoluiimus subditos vinculo inramenti, quo Regina Elizabetha conficti tenebantur. Pius 5. Pontifex in Bulla.*

^h *Penes*

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not excommunicate? * If (*saith another*) his heresie be publicly knowne, there needeth no pronounciation of the sentence of excommunication. † So that (*saith the Iesuite*) subiects may lawfully denie him obedience. *How so?* * For the euidence of the crime (*saith their whole Schoole*) doth inferre a sentence of condemnation, because (as the more common opinion defineth) there must wee vnderstand the Pope his will is to haue him excommunicate, whom vpon the knowledge of his fault he would excommunicate. *Say Father Cresswell is this true?* † It is certaine and of faith anounced by the vniuersall voice of Schooles. *Satisfie vs yet in one question more: Suppose that the Protestant Princes haue a iust quarrell: what then?* * No warre can be lawfully denounced or waged by the Queene; (being excommunicate by name) though otherwise in it selfe it were most iust: because her power is vnlawfull. *Thus farre of the Positions.*

* In the copie of a letter sent by Cardinall Allen to Sir William Stanley. pag. 10.

Practise.

First Pope Gregorie the 7. alias Hildebrand, beginneth his Pageant: † We by Apostolicall authoritie doe absolue al from their oathes, which they haue giuen to persons excommunicate. *And another Gregorie vsesh the like tenour:* † We absolue &c. in the same case. *Lastly, Pius Quintus their successor in place; but superiour in malice:* † We commaund all subiects (*saith he, &c.*) and absolue them from the faith they haue plight with Elizabeth their Queene.

² *Penes Romanos Pontifices semper fuit potestas ad tollenda incommoda Ecclesia, & damna animarum; Reges Regnis, & Imperatores imperijs priuandi. Coſterus Ief. Apolog. pro part. 1. Enchirid. pag. 64.*

³ *Non enim minus autoritatis à Christo collatum est Vicario suo, ad omnium tutelam & commodum, quam à villico datur Mercenario, qui pecora pascit. Ibidem pag. 64.*

⁴ *Depositiſio Imperatoris ex Iuſta cauſa pertinet ad ſummum Pontificem: quia Imperator eſt tanquam Miniſter ſummi Pontificis gladiū iuriſdictionis temporalis ad nutum ſummi Pontificis exercens. Molina Ief. Tract. 2. de Iuſtitia, diſputat. 29. Ad ſecundum pag. 149.*

⁵ *Non licet Chriſtianiſ tolerare Regem hæreticum, ſi conetur pertrahere ſubditos ad ſuam hæreſin. Bellarminus Ief. lib. 5. de Rom. Pont. cap. 6. 7. & 4.*

⁶ *Sed debent ſubditi operam dare, ut in eius loco alius quamprimum ſurrogetur. Sanderus Theol. profeſſor. de viſib. monarch. libr. 2. cap. 4. §. Ius autem pag. 70.*

⁷ *Debent illum, tanquam Chriſti hoſtem, ex hominum Chriſtianorum dominatu eijcere: qua eſt virorum doctiſſ. indubitata ſententia, doctina Apoſtolica confirmis. Creſwellus Ief. in ſuo Philopat. pag. 194.*

⁸ *Etiamsi*

practises for Rebellion. 19

We have alreadie understood how they forbid obedience to Kings. Now will we examine how they also inforce violence: and in this case we argue thus:

The fifth Reason.

Whosoever suggesteth a doctrine of forcible deposing of Princes from their Thrones, are therein manifestly rebellious: But all Popish priests defend violent deposing of Kings and Emperours. Ergo.

Deposinge

Their positions.

Costerus: ' This power (*saith he*) of deposing Kings of their Crownes, and Emperours of their dignities in behalfe of the good of the Church, was alwaies peculiar to the Pope: ' Who hath no lesse authoritie, as Christs Vicar over Christians, than the hireling hath over his beasts: ' So the Pope hath authoritie over the Emperour (*saith Molina*) because the Emperour is but the Popes minister, and is to vse his temporall sword only at his beck. *But what if Kings will not inthrall themselves to the Popes authoritie?* ' It is not lawfull for Christians (*saith the Cardinall*) to tolerate anie King, who draweth his subjects vnto heresie: ' But subjects ought (*saith Saunders*) to endeavour to set vp another in his place. ' Yea they ought (*saith Creswell*) to expell him out of his kingdome, as the enemy of Christ. An vndoubted doctrine among the learned, and agreeable to Apostolicall truth. *Yea which is more:*

20. Romish positions and

¹ Etiamſi pontifex toleraret regem Apoſtatum, ta-
men Reſp. Chriſtiana poſſit illum pellere e regno; quo-
niam Pontifex ſine ratione permittit illum impuni-
tum. Domin. Bannes in Tho. 2^a. 2^a. quaſt. 12.
art. 2.

² Nec imo hoc recuperabunt, quamvis poſtea recon-
ciliantur Eccleſia. Simancha Inſt. Cath. tit. 33. ſect. 11

¹ Henricum dignitate regia excidiſſe, Galloſque ſe-
curâ conſcientiâ in eum, ut publica fidei violatorem,
hoſtiſſe. Liber de Juſta Abdicat. Hen. 3. pag. 370.

² Eos omnes Catholicos peccare mortaliter, qui An-
glorum caſtra contra Hugonem O-weele ſequuntur; nec
poſſe eos aeternam ſalutem conſequi, nec ab ullo Sacerdo-
te à peccatis ſolui, priuſquam reſipiscant, & caſtra An-
glorum deſerant. Determinatio Salamanz.

¹ Theologi illi ſecerunt quod conſultorum, Confeſſa-
riorum, Doctorem fuit. Xiſtus Quintus Papa, ut ha-
betur lib. de Juſta Abdicat. Hen. 3. pag. 370.

= Valamus

practises for Rebellion. 21

Although the Pope (*saith Rannes*) should tolerate an hereticall King; yet may the Commonwealth remoue him. And yet behold a greater mystery of this iniquitie than all these: for suppose that the King deposed shall be willing to be reconciled to the Church: Yet notwithstanding (*saith Simanca*) he may not recouer his Crowne. Let vs now see this familie of Corab.

Practise.

We will omit their Henries, Fredericks, Otho's, and like Emperours and Kings of former times: call but to minde that which hath been visible in our daies, the late Henry of France, concerning whom their owne Prophet hath published a Treatise, the scope thereof is this: ¹ The French haue with good conscience borne armes against King Henry the 3. and deprived him of his Crowne. Returne home, there wee see a Comet. The Rebell O-neele is up in armes against his Queene: the Colledge of Salaman bring pitch to quench this flame, and resolute thus: ² Whatsoever Catholiques shall not forsake the defence of the English, and follow the O-neele, doth sin mortally, and cannot obtaine life euerlasting, except he desist. Shall we thinke that other priests can haue more loyall spirits? Impossible; as long as they receive their breath from that Maister, who commendeth the former positions against the foresaid King of France. ³ Those Divines (*saith Pope Xistus*) haue done the parts of good Lawyers, Confessors, and Doctors. His predecessor Pope Pius against our

Voluntas & iubemus ut adversus Elizabetham Angliæ Reginam subditi arma capessant. Bulla Pij Quinti Pont. Max.

Tyrannum occidere honestum est, quod cuius impune facere permittitur, quod ex communi consensu dico. Libr. de iusta Abdicat. Henr. 3. pag. 262. & 270.

Facile constat eum, qui quatenunque tueretur hæresin, apud Christianos non minus proprie perfectæque tyrannum effici, quam qui apud Philosophos, spreto civium consensu, omnia in republica stupris, rapinis, & hominum cadibus implet. Reinaldus in suo Ros. pag. 157.

Vita privari possunt, cum multò magis omnibus alijs bonis, atque adeo etiam prælatione in alios. Greg. Valent. Tom. 3. disp. 1. q. 11. punct. 2.

Imò graviore pœna digni sunt Principes hæretici, quam

practises for Rebellion. 23

late Sovereigne : = We commaund the subjects of England to take armes against Elizabeth their Queene: *Hiberto hath been manifested such their violence against the dignities of Princes : now heare of their violating of their sacred persons in conspiring their deaths.*

The sixth Reason.

Whosoeuer doth intend, designe, or practise the murder of Princes, must necessarilie be holden for desperate Traitors : But all Popish priests are guiltie in some of these kindes. Ergo,

Murdering

The Minor proved by their Positions.

*They professe all, that it is lawfull to take armes against their Kings, as we have prooved : from whence wee may argue against them, as hee against a seditious one ; * Quis sensus armorum ? What other meaning can armes haue, but onely blood ? But not so* *pro Liguria.* *dispute from our suppositions, but their positions, by these degrees. First the French Defence saith, that* ** Any man may lawfully murder a Tyrant: which I defend (saith hee) by common consent. Now* *It is euident (saith our Reynolds) that euery heretique Prince is most properly and perfectly a Tyrant. Which is supposed by the Spanish Iesuite ; speaking of this point, ' That if (saith he) they may be bereaued of their liues, then much more of their liuings and renownes. And, which is the height of furie : ^d Hereticall Kings (saith Simancha) deserue more*

24 Romish positions and

quā privati homines, sine igitur & merito Scythæ
regem Juā Scyles occiderunt, propter externos ritus,
quā in Bacchanalibus sacris initiatus erat. Simancha
Inst. Cath. tit. 23. Sect. 12. & 13.

* Arnoldus in Synodo Parisiensi omnem tyranni-
dem Hispanorum apud Indos solis Iesuitis ascribit. Gal-
lobelgicus tom. 2. lib. 10.

* Rodolphus Comes contra Henricum 4. (fulmine
Gregorij Pontificis percussus) bellum gessit, &c. Ab-
bas Urspergensis, Cranzius, & alij in suis Chro-
nicis.

* Invenimus ut adversus Reginam Angliæ subditi
arma capebant. Bulla Pij Quinti.

* Nihil

practises for Rebellion. 25

more grieuous punishment than priuate men : therefore the Scythians (as he well deserued) did put to death their King Scylen, for violating their Bacchanals. *Scythia a most barbarous nation is the fittest glasse that these priests can finde to looke their faces in. Well, shew vs then your Scythian and Heathenish practises.*

Practise.

Let vs trauell (but in your thoughts) into India, where (as your Arnoldus in his publique Oration in the Vniuersitie of Paris did contest) the generall clamour of the poore people was, that Iesuites were the causes of all tyrannie which was exercised amongst them. Passe homeward through Germany; there we see Duke Rodolph persecuting the Emperor Henry his King by force of armes, through instigation of the Pope. From thence wee come to France; where Clemens the Monke, as a bloodie paricide, did murder Henry his King. Lastly, to arrive at home, where after the Bull of Pius Quintus few yeres passed without such desperate attempts against their Soueraigne: that Bull bellowing thus, & We will & command subiects to take armes against their Queen. Which breath possessed all those late conspirators: Arden, Someruile, Parry, Cullen, Squire, Lopez, with others, all by instigation of priests sought the death of our and their Soueraigne. And now at this present, behold, and be astonished. A fornace provided to consume at once, not onely the King, but also (because an absolute state assembled) the whole kingdome. Durst these Ingi-

26 Romish positions and

• *Nihil interest fauces ne sceleri, an illud faciat.*
Seneca.

• *Muli Pontifices Principes multos autoritate sua
regiâ meritò primarunt, ut Leonem 3. Fredericum I.
Othonem 5. Childericum regem Francia. Card. Bel-
larmin. lib. 5. de Rom. pont. cap. 6. & 7.*

• *Reinaldus in suo Rosau cap. 2.*

• *Gratias agimus Deo immortalî, qui operis huius
fructum (nimirum, per parricidium Monachi) tam
benè anteverteris. Lib. de iusta abdicat. Henr. 3.*

• *Xij*

practises for Rebellion. 27

ners doe any such thing without direction from their priests? First, they conspire by oath vnder the seale of the (here is a priest) Sacrament. Secondly, he that was to put fire to it runneth once and againe to the Seminarie at Doway, doubtlesse to consult with that priestly Oracle. Thirdly, he will not bewray his complices, except he may be warranted by a priest. And that this kinde of act is their priestly function, will appeare in the subsequents.

The seventh Reason.

Seeing, * It is in a manner all one to commit a villanie, and to commend it: We may argue, that whosoever shall iustifie acts of treasons, and parricides, are not vnguiltie of the same crimes: But all priests doe iustifie such hainous parricides. Ergo.

The Minor proued by their positions practicall.

The famous Cardinal and publique Reader in Rome saith: * Many Popes haue iustly deposed many Princes. Our Countrimen ^b Cardinall Allen, ^c Reinalds, ^d Parsons, inciting subiects to armes against their prince, do perswade by examples meerly rebellious: as resisting of King Iohn, of Edward the 2. of Richard the 2. of Henry the 6. as presidents to be followed. The Author of the booke of * Deposing Henry King of France, doth sing a Gaudeamus for his death. And againe, Allen approueth the perfidious rendring vp of ^e Douentore; and incourageth the English malcon-

^b In the copie of his letter to Sir William Stanley. p. 35

^c In his Dolman. part. 1. pag. 62.

^d In his letter to Sir William Stanley, Anno 1587.

^b *Xisti Quinti Pont. Maximi de Henrici tertij morte Oratio habita in Consistorio Patrum. 2. Septembris, Anno Dom. 1589.*

ⁱ *Mortuus est Rex Francorum per manus Monachi. Pag. 3.*

^k *Rarum, insigne, memorabile facinus.*

^l *Occidit Monachus regem non piūm aut scilum in charta, aut pariete, sed regem Francorum in medio exercitus.*

^m *Hadrianus Pontifex excommunicationem Henrico 2. denunciāns, ipse à deo maledictus, à musca suffocatus est. Naclerus generat. 139.*

ⁿ *Facinus non sine Dei Opt. Max. particulari providentia & dispositione: (pag. 5.) non sine expressa eius voluntate, (pag. 4.) & succursu perpetratum.*

^o *Nota quā insignis est Historia illa Sancta Mulieris Iudith, quæ ut obsessam civitatem suam, & populum Dei liberaret, capis consilium, Deoque sine controversia suggerente, de interimendo Holopherne, hostilis exercitus principe, quod & perfecit, &c. pag. 8.*

^p *Hic verò Religiosus aggressus est, & consecit rem longè*

practises for Rebellion. 29

tents to ioyne their forces with the Spanish Inua-
sion. So the Colledge of the Iesuites at Salamanca ap-
proved the insurrection of Tyrone. And doe not the
most of that Sect canonize in their conceits all such po-
pish ones, as have been executed for manifest treasons?

An example of a notable patron of high treason.

^b Xistus Quintus maketh a publike Oration in his
Consistorie of Cardinals: the subject matter he sheweth
is this: ⁱ The King of France is slaine, by the hand
of a Monke. And what of this? ^k This (saith he) is
a notable, rare, and memorable act. But why? ^l Be-
cause he slew not (saith he) a King painted in pa-
per, or grauen in stone, but the King of France, in
the midst of his host. Is it a wonder any should
wonder that a Monke could murder a mortall King?
seeing popish historie doe record, that ^m Pope Hadrian
being guiltie of the like seditious practise against
the Emperour Henry the 2. was choaked with a
flye. Nay but if the Monke had killed a painted image,
that had been an act farre more memorable, and lesse
intolerable: notwithstanding no fact is good, because
great; but therefore great, because good. Say then what
is to be thought of the worthines of the fact? ⁿ It
was a fact done by y^e admirable providence, will,
and succour of almightie God. How? by Gods will
counselling and approving it? ^o Holy Iudith is fa-
mous (saith he) for the slaying of Holophernes,
which she did not without the suggestion of
Gods spirit. ^p But this religious man hath done

A booke in-
titled, A d-
monition to the
Nobilitie and
people of Eng-
land. The in-
scription: Gu-
lielmus mise-
ratione divina
S.R.E. Tituli
S. Martini in
montibus Car-
dinalis, Curulis
vixit Angliae
& Hiberniae
Proceribus.
See above
Reason 6. l. i.

30 Romish positions and

longè maiorem, non sine Dei concursu. Pag. 10.

^a *Rex infelix, & in peccato mortuus. Pag. 3. & pag. 9.*

^b *Vir Religiosus. Pag. 9. & 10.*

^a *Sit hac tertia Conclusio: ubi evidens adest notitia criminis, ante declaratoriam pontificis sententiam licet (si modo vires ei suppetunt) Regem deponere. Dominicus Bannes in Thom. 2. 2. q. 12. art. 2.*

^b *Sit hac Cautio adhibenda, ut vires habeant ad hos idoneas subditi: alioqui in Religionis Catholicae præiudicium*

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a farre more maruclous worke. O maruclous Religion! yet so it is in this sinne of parricide, where A Monke doth murther his King. The best word the Pope affordeth the murdered, is, 1 An unhappie King, and one perishing in his sinne. The worst he doth bestow vpon the murderer, is, 2 Religious man. And thus in not condemning, but rather commending one traitour, he hath made vp two. Lastly, this Henrie (a note very materiall) was a Papist; onely he favoured the Protestants, and especially Prince Nauarre (because a Protestant) excommunicate. By this Pope, this was his crime, vpon which ensued, This fact (to paraphrase truly of the Popes words) rare for the attempt; notable for the wickednes; memorable for the shame of the See.

The eighth Reason.

Those Snakes that do naturally sting, as soone as they get warmth, may not be harboured in the bosome of the Common wealth: But all popish priests professe rebellions, as soone as they can presume of their strength: Ergo, &c. The Minor proved by

Their Positions.

Bannes maintaineth this as a necessarie parentsbefis: 1 Subiects before sentence of excommunication (if they haue sufficient force) may then depose their King. This Father Creswell addeth as a warie caution: 2 Let subiects take heede (saith he) that they haue competent strength in such case: otherwise

obedientia q

32 Romish positions and

præiudicium cederet. Creswell. in suo Philopater, pag. 198. & 199.

* Quasi verò eadem instituenda ecclesia ratio ut-
que instituta esse credenda sit; adde quod id tam non
licuit, dum impiorum multitudo superior esset: sed ne-
que illi Christum professi erant, ut eorum in verba eius
mortis supplicio possent; sed tum demum, scilicet, id do-
tum est, cum impletum fuit id propheta * Reges erunt
intra te: & in qua tempora venimus, Lib. de Iusta
abdic. Regis Henrici 3. pag. 278.

* Illud non moneas quemquam, id laudabile est;
cum resistere nequeat. Lib. de Iusta abd. pag. 371.

* Quod si Christiani olim non deposuerant Dio-
clesianum, Julianum, Valentinianum, id fuit quia decarent
vires temporales Christianis. Bellarm. libr. 5. de
Rom. Pont. cap. 6. & 7. & 8.

* Ex hac secunda Conclusionem sequitur, excusandos
esse Anglos, quia non se eximunt de superioris potes-
tate, nec bellum contra eos gerunt: quia non suppetunt
illis vires, ob consequentia pericula. Dom. Bannes in
2. 2. Thom. quest. 12. Art. 2.

* Populus Christianus obistere tenetur conscien-
tie vinculo antiquissimo; & extremum animarum pe-
riculo

practises for Rebellion. 33

therwise it may prejudice the Catholique cause. And least any taking an Antidote against their poison, should object the condition of the Church of Christ primitive, and of the glorious Christians in those times, who intended not killing of Kings the enemies of the Gospel; but to be willingly killed for the profession of the holy saith: marke with what vntemperate morer these men daube up the consciences of Christians. * Then (saith the French Defence) the Christians did on-ly suffer, because the Church was not yet perfect, and because their enemies were more in number. Againe, * It is commendable to suffer when thou canst not resist. Which is the last miserable refuge of their desperate cause. Whereunto notwithstanding their grand Cardinall is glad to betake himselfe. * I answered (saith he) that Christians in ancient times did not beare armes and seeke to depose Emperours and Kings, enemies to the Catholique saith, because they wanted power. Whereby the now Romish saith doth seeke to make wicked men excuseable. * By this second conclusion (saith Bannes) the English Catholikes, who now doe not take armes against the Protestants, are excused, because they want sufficient power. Hence we may perceine that, that as long as Protestants line safe, they must acknowledge thei selues beholden to the Popish faction, because they have no power to hurt them: otherwise they may heare of it before they can see them, peradventure in such manner, as to * Receiue a terrible blow, and yet not know who did them the hurt. Yea they must perish: for * Christian people (saith Creswell) are bound in conscience and hazard of their soules, whensoever

The letter of
Tresham to
the Lord
Mountcagle.

F

they

34 Romish positions and

triale; si praeferre rem posui. Creswell. in suo Philo-
pater, pag. 301.

Examen

practises for Rebellion. 35

they can make resistance. These are yet positions.
Now

Their Practise.

In the yeere 1580. when Campion and Parsons came into England, they procured a dispensation from the Pope, that all Papists in England, notwithstanding the excommunication of the Queene, might professe a large obedience in all temporall causes: but with this addition (Rebus sic stantibus) The case thus standing: that is (as the sequell did interpret) till you waxe stronger: for in the yeere 1588. when the Spanish Armado was a frote, when by doubling their strength, they might presume of the better: then our Countreman Allen doth write an Admonition to the Nobilitie of England, making his booke the Popes Nuncio to expound his former parenthesis. ¹ Though the Pope (saith he) hath tolerated obedience vnto the Queene in temporall conditions: yet now our holy Father Xistus Quintus doth discharge all men of their faith and loyaltie vnto her. This is the Popes common guise; when he doubteth his faction shall be overmatched, then to inioyne obedience: but it is onely in policie to gaine his souldiers a breathing, as Clement the late Pope dispensed with the Irish for their fidelitie to the Queene, till that he had some confidence of Tyrones successe. For then in the 20. of Iannary, the yeere 1601. writ a letter for encouragement: ¹ Fili dilecte nobilis vir salutem, &c. My deare sonne, all health, &c. After he calleth the rebellion, Sacrum foedus, An holy league; promising in the way of blessing an happy successe: Deus

¹ In his booke
of Admoni-
tion.

¹ Clement
O Hann.

practises for Rebellion. 37

pugnabit pro vobis, conteret inimicos suos ante faciem vestram: God will fight for you, and tread your enemies vnder your feete. But he (God be thanked) proved a false Prophet.

The ninth Reason.

Whosoever doth perfidiously either denie or violate, with men of diuers religion, an oath, the most sacred bond that * God hath allotted vnto men, as the most ^{* Ierem. 4. 4.} secure * confirmation of all fidelitie with men, and ^{* Heb. 6. 16.} end of all contention; must necessarily be esteemed of them as a person perfidious and treacherous: but Popish priests are guiltie of such perfidie: Ergo, &c. The Minor will appeare in these three: 1. In the manner of disallowing: 2. Of deluauing: 3. Of dissoluing of a necessarie oath.

From the manner of denying a requisite oath, we reason:

*Leuenig & 11
an oath*

Whosoever seruant being demanded of his master, to say or sweare, whether if he saw his master assaused by his professed enemies, he would defend or betray him, would either dislike the article, or deserve his answer, he should evidently bewary a treacherous disposition: But all Popish priests in like articles concerning loyall subiection to Protestant Kings, are in like manner affected: Ergo, all their other kinde of * Haile Master, is but so * March. 26. kisse and betray. The Minor proved

38 Romish positions and

^b *Examen inuisissimum & postulata sanguinaria.*
Creswellus in suo Philopater pag. 350. & 351.

^c *Nona & captiosa, in quibus inest inauditum
quoddam nequissimum impietatis, & barbara calliditatis
exemplum.* Stapleton in suo Didymus. pag. 205.
206.

^{*} *Nata lex quam non didicimus, sed à natura ex-
hausimus.* Cicero pro Milone.

^{*} *Vt ingulcent homines, surgunt de nocte Latrones:
ut te ipsum serues non expergisceris?* Horatius.

practises for Rebellion. 39

By their positions and practises.

*When as it is demanded of Priests (a necessarie article in civill states) what if the Pope should authorise the Queenes subiects to rebell, or other forraine Princes to invade her realme; whether they would take part with the Queene, or her enemies? First they dislike this interrogatorie. Allen calleth it, * An vnlawfull, vnnaturall, intolerable search of mens consciences. This kinde of examination which Princes make for preservation of the lines of themselves and subiects, Creswell termeth, * Vniust and bloody deniands. And these questions Stapleton nameth * Captious questions, wicked, and full of all impious subtiltie. As though Sampson were bound to put his head in * Dalilahs lap. Nay but their answer sheweth that this interrogatorie was as necessarily inuented; as it is wicked impugned. For this being an inbred law of * Nature, to studie for a selfe preservation: these men call iniust and vnnaturall: But how senselesse, let the very * Heathen iudge: Theeues watch to murder, dost thou not awake to saue thy selfe?*

Now secondly their delaying. When the question is urged: whether if the Pope, or any by his appointment should invade the land; which part they would take, then they shift footing, and some (as our Gouernours haue obserued) haue answered: I wil then take counsell when the case shall happen: others, I will answer then and not before: others, I am not yet resolued: lastly, I shall then doe as God shall put in my minde. As though these masks were large enough

** Allen in his booke intituled, A true Defence, pag. 68. 70.*

** Iudg. 16.*

40 Romish positions and

¹ Si pontificis iussu de religione restituenda bello decertaretur, se conscientia salua facere non posse, quin partibus Catholicis adhareant. Creswellus in suo Philopater pag. 352.

² Cum Iudex non inuidicè petis iuramentum vel contra iustitiam, licet vi equiuocatione secundum mentem suam, contra volentem Iudicis, vi puta, querenti, fecisti ne illud? Respondeat, non feci; intelligendo inter se, non hoc tempore, aut, vi narrem tibi, aut ali- quid simile. Tolle. Card. lib. 4. Inst. Sacerd. cap. 21. & 22. Ant. pa. 4. D. pr. 5. A. 2.

³ De hoc illustri Cardinali Gregorius 13. Pontifex sic scribit: Dilecte fili, &c. Tanta est tua doctrina, qua longo & intimo usu nobis cognita est, ut tua scripta, si- cut ceterorum aliorum, indicio atque examini subijci aequum non sit. Vasques Ies. Epist. Dedicatoria an- te Com. in Luc.

⁴ Officiarij Regina Anglia non inuidicè iuramenta exigunt, quia Regina haeretica non est Regina. Greg. Martin. in libr. Resolutionis Casuum.

practises for Rebellion. 43

enough to shadow their faces: which their Creswell hath alreadie discovered, saying, that If by the Popes command the warre should be vnderaken, to the end of restoring religion, then (to answer) that he is bound in conscience to hold with the Romish.

This man speaketh without parables: make then but a pretence of religion, and farewell all subiection.

The second point is, their deluding of an oath by a new tricke of equiuocation, as they (vnproperly) terme it. Others call it reseruation: but most fitly we may name it Collusion.

Their Position in the Maior.

* When any Iudge (saith one) shall demand an oath vniustly, then may the examinee sweare by an æquiuocation: as for example, being thus demanded, whether didst thou that fact or no? he (though he did it) may answer, I did it not, vnderstanding secretly in his minde; at this time, or I did it not, meaning to tell it to you: or some such like euasion. If you desire to know the author, it is Cardinall Tollet: if his authoritie, ^t Vasques the Iesuite sheweth, he hath a speciall priuiledge from Pope Gregorie 13. writing thus vnto him: We so approue of your singular learning, that wee hold it vnmeet that your bookes should be subiected to the censure of others.

Now their Assumption in this case of our English iustice concerning examination of Priests: & The Officers of the Queene of England (saith Martin) cannot challenge answers and oathes iudiciously, because

42 Romish positions and

Si Sacerdos interrogetur in portu, vel alibi, de antiquo suo nomine ab aliquibus, qui eum habent suspectum, possit respondere illud non esse suum nomen, atque eodem modo si in:errogetur de patria, parentibus, amicis, &c. Resolutio quorundam casuum Nationis Anglicanae.

Cum Sacerdos sistitur ad Tribunal, ubi adsunt magistratus Regni, accepto iuramento, possit illud prestare iuramentum, equivocando, quia qui querunt non iuridice interrogant, cum sint Tyranni & velint punire bona opera. Ibidem.

Frans non dissolvit, sed distringit periurium. Cicero.

Sanctus Franciscus rogatus quâ perrexisset, quidam homicida, qui iuxta eum transierat; manus per manicas inmittens, respondit non transiisse illâ; intelligens, non transiisse per illius manicas. Navar. Tom. 3. cap. 12.

Debnit

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cause an hereticall Queene is no Queene. *Vpon this sand is builded that which they conclude, namely, Allen, Parsons, Gregorie Martin, that^h If a Priest shall vpon suspition chance to be asked either in any Hauens, or elsewhere, concerning his ancient name, his countrie, kinred, or friends: he may denie all. And againe,ⁱ When a Priest is conuented before a Iudge, after the oath taken, concerning such questions, he may answere by the foresaid æquiocation; because those that aske this oath, are not to bee accounted Iudges, but Tyrants: which point of æquiocation (saith * Parsons) is^h Parsons in his briebe Apolog. fol. 193. not only to be allowed by all Diuines, but iudged necessarie also in some cases for auoiding lying and other inconueniences. *This man we see (as if he would drive out Satan by Satan) teacheth by lying how a man may auoide a lie. Yet this is the generall doctrine of their * Schoole, more than beathenish: for among Pagans this was a decree of conscience: * Craft^{nas} in an oath doth not lessen, but strengthen per- iurie.**

Now the practise.

The practise of this deuice of æquiocation in Priests hath been found to haue been common of late, by experience of Magistrates. It may be thought to haue crept out of their S. Francis fleeces. For¹ He (as Nanan writeth) being asked which way the murderer did flie, which runne by him; putting his hands in his fleeces, answered, he went not that way, meaning thorow his fleeces.

44 Romish positions and

Debit intelligi; nisi Papa remittat ei iuramentum: nam in iuramento excipitur autoritas maioris.

Glossa ad decret. lib. 2. tit. 24. cap. 10.

Canonici quidam inuolunt in Gregorium 12. Pontificem, quod tempore magis schismatis antequam pontifex crearetur, iurauerat publico & solenni ritu sese abdicaturum Pontificia potestate; postea vero Pontifex electus noluit pontificatum depnere. Azorius Ies. Inst. Mor. lib. 5. cap. 15.

Aliorum quoque iuramenta possunt Pontificis autoritate relaxari. Ibidem lib. 11. cap. 9.

Beatissimo

practises for Rebellion. 45

*The third abuse of oathes is in
dissolving them.*

*That though they take an oath of allegiance in cases
temporall, yet their common interpretation is still with
respect of their more supream head, * During the* <sup>* Before in
Reason 4. lit. c</sup> *will of the Pope, who (say they) hath power to
free both him selfe and others from the bond of
an oath, which is their old Gloss, saying, " That the
case is so to be interpreted, namely; Except the
Pope shall release him from his oath: because in
euery oath the authoritie of a Superiour must be
excepted.*

Practise.

*Their practise we haue shorne in the former rea-
sons: we may here adde a more ancient example. " A
Canonist (saith a Iesuite) did inueigh against Pope
Gregorie the 12. who in the time of a great
schisme, did openly and solemnely sweare, that if
he were made Pope, he would giue it ouer again:
but being elected, hee performed nothing lesse.
The Canonist doubtlesse wanted not a Canon to con-
demne this periuerie, though the Iesuite upon presump-
tion of [iusta causa] doth defend it. Who also in the
same volume holdeth their generall position, saying,
• Other mens oathes may be dissolved by the
Pope: so that when the Pope shall send but his Bull of
freeing of our English, the bond of their oath will
prooue as strong as the knot of a buttrish.*

^b *Beatissimo, Sanctissimoque Patri Xisto Quinto Pontifici Max. Robertus Bellarminus. In principio voluminis primi. Epist. Dedicat. de Pontifice Romano.*

^c *Ad eos iuvenes instituendos, quos à Transalpinis Regionibus autoritas tua reuocatis. Ibidem.*

^d *Legi*

The tenth Reason.

Whoſoever is ſo poſſeſſed with theſe former ſeditious poſitions, that ex Officio (that is) as he is a Romiſh prieſt, he muſt profeſſe them: ſuch an one is to be indged a moſt deſperate traitor: But al Romiſh prieſts, as prieſts, profeſſe ſome, and oſer ſome all of thoſe ſeditious poſitions. Ergo, &c.

The Minor } 1. Prooned,
2. Confirmed.

Prooned by an argument of Relation: That ſeeing the authors of this rebellious doctrine, are the principall Rabbies of that ſect, and publicly authorized with the ordinarie privilege of that Church: it may not be imagined, but the ſchollers are infected with the leuen of their profeſſors and Docters above named: to wit,

1 *Tollet a late Cardinall, whoſe writings have this ſpeciall privilege by Pope Gregorie the 13. That (ſaith Vaſques the Jeſuite) they may without cenſure or examination of any, be publiſhed to the world. Now the booke, wherein theſe poſitions, or rather poſſons are contained, is intituled, De inſtructione Sacerdotum: That is, The booke of Inſtructions for Prieſts.*

2 *Cardinall Bellarmine publique Reader in Rome, in his booke intituled, Of the Pope of Rome, dedicated to Xistus Quintus Pope of Rome, and authorized by the ſame Pope of Rome, to no other end, but (as he confeſſeth) To inſtruct thoſe ſchollers, whom his Holineſſe did ſend for from beyond the Alpes: that*

*Legi & expendi diligenter iussu & imperio Senatus F. Dominici Bannesii Cathedrarij Sacro-sanctæ Theologiæ in Salmaticensi Academia in 2^a 2^æ D. Thoma Commentarios, & nihil reperi limâ dignum, sed admiratione: ut appareas fore opus Theologis utilissimum & fructuosissimum. Idq; ego ratum mea fide in-
beo. Frater Daques Regis Hispaniæ Confessarius in Commentarios Francisci Bannesij.*

Ne iam glorioso operi sanctæ obedientia meritum deesse contingas, hoc ipsum ei præcipimus in virtute Spiritus sancti sub formali præcepto, in nomine Patris, Filij, & Spiritus sancti, Amen: non obstantibus in contrarium quibuscunque. Fratrum Minorum de D. Bannesij Commentarijs Encomium.

practises for Rebellion. 49

that is, All Scottisb, Polish, Flemmisb, Danisb, and Eng-
lish extranagants.

3 Cardinall Allen, created of the same Pope Xistus
Quintus, Anno Dom. 1588. to the like end: for in the
same yeere, when the Spanish Inuasion was intended a-
gainst England, he published his booke, intituled, An
Admonition to the Nobilitie of England, as a
trumpet of rebellion, to take armes against their Sone-
raigne.

4 Molina, Diuinitie Reader in the Vniuersitie of
*Ebor.

* Eboracsi.

5 Gregorie of Valentia, Diuinitie Reader in the
Vniuersitie of * Ingol.

* Ingolsta-
densi.

6 Doctor Stapleton, Diuinity Reader in Louane.

7 Dominicus Bannes, Diuinitie Reader in the
Vniuersitie of * Salma. another much infected with the * salman-
same leauen, and yet priuiledged in Spaine with these ^{unsi.}
commendations: 4 A worke admirable, and profi-
table for all Diuines. Dignified also of the Colledge of
the Friers, called Minors, in these tearmes: 6 A glo-
rious worke, which least it want his deserued o-
bedience, this wee challenge in the power of the
holy Ghost, vnder our formall command (with-
out all exceptions) in the name of the Father,
Sonne, and holy Ghost, Amen.

We haue also alleaged The Resolution of the Je-
suites Colledge of the Vniuersitie of Salamanca in
Spaine, Anno 1602. as likewise Creswels Philopa-
ter, printed at Rome, Licentia Superiorum: By the
licence of the Superiours; signifying the Iesuites
there. What shall I neede to mention Reinolds (in his
Rosas) a Doctor of Diuinitie, and chiefeest man in

50 Romish positions and

Printed by J. H. Smith, Danville, Va.

1890

3. Continued effort, needed, toward the goal of the future.

Quinn, Mrs. 1788. 10th Dec. 1888. 10th Dec. 1888.

THE UNIVERSITY OF CHICAGO

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2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 26

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4. The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors:

1997

Category of Vokrug, Distant, in the

logos - logos

6. *De la Sapiencia, Divinity Reads in Louane.*

7. Dominicus Bance, President, in the

1997-1998

How has identity been A B

the Civil Division. Directed all of the Collection

...A. ...

...which has been detected.

bedience; this was challenge in the power of the

holy Ghost, under our formal command (with-

out all exceptions) in the name of the Father,

Source: *Journal of the American Medical Association*, 1910, 15: 1000.

10-11-1941. The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the American Red Cross, held on the 10th and 11th of November, 1941, at the Hotel New York, New York.

(continued from page 6)

... ..

Effects of the substratum : Invertebrates in the water

...the

Rollins) a Doctor of Divinity, and chiefly men in

101 H

practises for Rebellion 51

the English Seminaris at Rheims & Father Parsons (in his Dolman) a principall Rector in the Seminaris at Rome: Seeing all these be Seminaris, you may trie the young plants by their fruites. If any desire further experience in this kinde, let they consult with Carolus Malincent, and Pontus Tyardus, both Parisiens, and but euen now, before I can reade them as he read of all men.

The Confirmation.

It will not be denied of any Priest, but that in these Popish Seminaris he hath vowed obedience to his generall Fathers in whose Schooles: And it is as notorious, that all Generals are absolutely intreated to their chiefe generall the Pope: all of them, as hands and feete, to walke and worke, as that their head shall devise. Which (as we have heard in Gregorie the 7. Gregorie the 8. Pius Quineus, and others) have absolved subjects from all obedience, and charged them to take armes against their Emperors, Kings and Queens excommunicate, &c. Shall we now imagine, the old forces being such, that their cubber can degenerate? If ever any of that kinde gave hope unto us, it was the Secular Priests: who for a fit did write many thinge very truly against Jesuiticall rebellious practises: but after, perceining the Recusants to withdraw their beneuolence, as rather deliuered to the Iesuites; and that the Pope also took part against them, they fearing their consciences, wholly submitted themselves unto the Arch-priest, whose command, upon occasion, is countermanded by the faction Iesuiticall. So that now we may aswell

52 Romish positions and

*exposi grapes from thornes, or a white Esbiopica, as
loyall subiects from this Religion.* (namo Chalm)

Thus haue I proued (deare brethren) the dog-
maticall doctrines of these men, not particularlie
improving, or confuting them; for this (as I vn-
derstand) was not your desire, and therefore might
not challenge of me such discharge: especiallie
seeing that they be in themselves so naturally vn-
naturall, that it may be concluded hereof, *Hac*

¹ The very
commemora-
tion of them
is a iust con-
futation.

² Woe be vnto
you Scribes
and Pharisees,
for you do &c.

³ Gal. 5. 10.

⁴ 1. Tim. 5. 23.

⁵ Simulata
sanctitas du-
plex iniquitas.

recitasse refutasse est. So that (according to the ex-
ample of our blessed Saviour) onely relating the
fact [*Do, &c.*] without examination of the guilt,
we may pronounce [*Woe, &c.*] a condemnation
against them: in as much as all such sinnes haue
a brand of impietie in their forehead, whereby
any may discern them, as the Apostle teacheth:

¹ *The works of the flesh are manifest, which are these;
Adulterie, hatred, contentions, seditions, murders, and
such like; which who soener doth, cannot inheris the
kingdome of God.* Being so condemnable in them-
selves in every reasonable mans iudgement, that

it may be said of them, ² *Some mens sinnes goe before
them to iudgement.* Notwithstanding if, as among
these Romish professors, malefactors of all kindes
vse to take sanctuarie: so these mischiefes shall
dare to challenge the name of sanctitie or Reli-
gion: know (dearely beloued) that (as *S. Hierom*
saith) this ³ *Dissembling of sanctitie doth double the
iniquity:* and that I am as ready to confute all for-
ged pretences, as they can be to suggest them. On-
ly at this time be you exhorted (my brethren) to take

to take

practises for Rebellion. 53

take this antidote and preferuatiue against all such poysonable positions and practises; it is compounded but of two simples, simplicitie of Apostolike precept, & practise of primitiue examples. The blessed Apostle and true *Peter*, farre differing from this personate, doth thus admonish all Christians: *But let none of you suffer as a murderer, an euill doer, or as a busie bodie, in other mens matters: but if any suffer as a Christian, let him not be ashamed, but glorifie God in this behalfe.* So then Christians suffering for murders, may happily become martyrs, but neuer be martyrs. Secondly, the Primitiue example is plainly recorded by *Tertullian* in his Apologie, in behalfe of zealous Christians, who being in his daies persecuted of Tyrants for the profession of the holie Faith, yet auouched alwaies their faithfull allegiance after this tenour: *Our humble prayers to God, in the behalfe of all Emperours, are, that he would vouchsafe them long life, secure reigne, safe guard, powerfull armies, faithfull Counsellors, godly people, and a peaceable world. And to remoue all ielousies of Princes, though Apostates from Christ, holy Nazianzen is bold in defence of Christian loyaltie to stand at defiance (as it were) against all calumnious accusations, saying: Against whom of you did we at any time make any insurrection among your people, though of themselves prone to rebellion? Or whose death did wee euer conspire? Now in conclusion, doe but consider the last (I pray God euer the last) treason, and see whether it may not challenge the name of Legion, seeing there is found in it so many murderers,*

1. Pet. 4. 15.

Tert. Apolog. Nos precamur, pro omnibus Imperatoribus vitam proliam, imperium securum, domum tuam, exercitus fortes, populum probum, orbem quietum.

Nazianzen. Orat. 2. in Iulianum. In quos vestrum populum exorsum contra vos, insurgere sollicitum? quibus vita periculum attulimus? Mark. 5. 9.

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